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The word "totem" itself derives from an Ojibwa word, "ototeman," and "totemism" in anthropological terms refers to the belief that a kin group is descended from a certain animal and treats it with special care, refraining from eating or hunting it.

Tree-Worship Primitive man, observing the growth and death of trees, the elasticity of their branches, the sensitiveness and the annual decay and revival of their foliage, anticipated in his own way the tendency of modern science to lessen the gulf between the animal and the vegetable world. When sober Greek philosophers Aristotle, Plutarch thought that trees had perceptions, passions and reason, less profound thinkers may be excused for ascribing to them human conceptions and supernatural powers, and for entertaining beliefs which were entirely rational and logical from primitive points of view. These beliefs were part of a small stock of fundamental ideas into which scientific knowledge of causation did not enter, ideas which persist in one form or another over a large portion of the world, and have even found a place in the higher religions, inevitably conditioned as these positive faiths are by the soil upon which they flourish. Numerous popular stories reflect a firmly rooted belief in an intimate connexion between a human being and a tree, plant or flower. Here one of the brothers leaves his heart on the top of the flower of the acacia and falls dead when it is cut down. Sometimes, however, the tree is an index, a mysterious token which shows its sympathy with an absent hero by weakening or dying, as the man becomes ill or loses his life. These two features very easily combine, and they agree in representing a - to us - mysterious sympathy between tree and human-life, which, as a matter of fact, frequently manifests itself in recorded beliefs and customs of historical times. Sometimes, moreover, boughs or plants are selected and the individual draws omens of life and death from the fate of his or her choice. This is not so unusual as might appear; there are numerous examples of the conviction that a sympathetic relationship continues to subsist between things which have once been connected. The custom of transferring disease or sickness from men to trees is well known. Where the tree has been thus injured, its recovery and that of the patient are often associated. A naive rationalism or intellectualism which would ridicule or deplore the modern retention of "primitive" ideas has to reckon with the psychology of the modern average mental constitution; a more critical and more sympathetic attitude may recognize in religious and in other forms of belief and custom the necessary consequences of a continuous development linking together the highest and the lowest conceptions of life. Frazer, *The Golden Bough*, iii. Crawley, *The Idea of the Soul* It is appropriate to notice the custom of injuring an enemy by simply beating a tree-stump over which his name had previously been pronounced. The folk-lore of the "name" is widespread and of great antiquity, and certain features of it show that a thing individual or object and its name were not easily disconnected, and that what affected the one affected the other. In this case, by pronouncing the name the tree-stump for all intents and purposes became the enemy. Much depends upon the theory of illness. In India, for example, when the patient is supposed to be tormented by a demon, ceremonies are performed to provide it with a tree where it will dwell peacefully without molesting the patient so long as the tree is left unharmed. In almost every part of the world travellers have observed the custom of hanging objects upon trees in order to establish some sort of a relationship between the offerer and the tree. Throughout Europe, also, a mass of evidence has been collected testifying to the lengthy persistence of "superstitious" practices and beliefs concerning them. The trees are known as the scenes of pilgrimages, ritual ambulation, and the recital of Christian prayers. Wreaths, ribbons or rags are suspended to win favour for sick men or cattle, or merely for "good luck. In India, for example, the Korwas hang rags on the trees which form the shrines of the village-gods. In Nebraska the object of the custom was to propitiate the supernatural beings and to procure good weather and hunting. Among the Arabs the sacred trees are haunted by angels or by jinn; sacrifices are made, and the sick who sleep beneath them receive prescriptions in their dreams. Here, as frequently elsewhere, it is dangerous to pull a bough. This dread of damaging special trees is familiar: Cato instructed the woodman to sacrifice to the male or female deity before thinning a grove *De re rustica*, , while in the Homeric poem to Aphrodite the tree nymph is wounded when the tree is injured, and dies when the trunk falls. Propitiation is made before the sacrilegious axe is laid

to the holy trees; loss of life or of wealth and the failure of rain are feared should they be wantonly cut; and there are even trees which it is dangerous to climb. Tylor, *Primitive Culture*, ii. Gomme, *Ethnology in Folk-lore*, seq. For the survival of the idea of modern Greece, see J. Lawson, *Modern Greek Folk-lore*, p. In the Gold Coast the silk-cotton and odum poison trees are especially sacred as the abode of the two deities, who are honoured by sacrifices - even of human victims; these indwelt trees must not be cut, and, since all trees of these species are under their protection, they can be felled only after certain purificatory ceremonies. That the difference between the sacred object and the sacred occupant was not always clearly drawn is quite intelligible from those beliefs of much less rudimentary religions which confuse the unessential with the essential. Again, when the jungle-races of India clear the forests, they leave behind certain trees which are carefully protected lest the sylvan gods should abandon the locality Crooke ii. These trees embody the local deities much in the same way as the north European homestead had a tree or a small grove for the guardianspirit or "lord of the home," and they resemble the tree tutelary genius of old German villages and the Japanese trees which are the terrestrial dwelling-places of the guardian of the hamlets. Trees were planted around graves in Greece, and in Roman thought groves were associated with the manes of the pious. The Baduyas of the central provinces of India worship the souls of their ancestors in groves of Saj trees, and this may be supplemented by various modern burial usages where the dead are buried in trees, or where the sacred tree of the village enshrines the souls of the dead forefathers. Thus among the natives of South Nigeria each village has a big tree into which the spirits of the dead are supposed to enter; when a woman wants a child or when a man is sick, sacrifice is made to it, and if the "Big God" Osowo who lives in the. Best known, perhaps, is the oak of Dodona tended by priests who slept on the ground. The tall oaks of the old Prussians were inhabited by gods who gave responses, and so numerous are the examples that the old Hebrew "terebinth of the teacher" Gen. Important sacred trees are also the object of pilgrimage, one of the most noteworthy being the branch of the Bo tree at Ceylon brought thither before the Christian era. Thus, the pigeons at the grove of Dodona, and the beasts around the north European tree-sanctuaries, were left untouched, even as the modern Dyak would allow no interference with the snake by the side of the bush which enshrined a dead kinsman. Such deities are not abstract beings, but are potent and immediate, and the cultus is primarily as utilitarian as the duties of life itself. They may have their proper ministrants: Chadwick, "The Oak and the Thundergod," *Journ. Partridge, The Cross River Natives*, p. Forlong, *Faiths of Man*, iii. Smith, *Religion of the Semites*, p. Among the Lousiade group in British New Guinea the religious feasts are held under the sacred tree and a portion is laid aside for the spirit-occupants. That the invisible spirit naturally enjoyed only the spiritual part of the offerings is a belief which may have been shared by others than the African negro. It is also said that the pollution of old Prussian sacred groves and springs by the intrusion of Christians was atoned for by human victims. Indeed, to judge from later popular custom and tradition, and from the allusion in ancient writers, various grisly rites and acts of licentiousness such as the more advanced Hebrew prophets denounced were by no means unusual features in the cults of trees and vegetation. Let it suffice - to notice that in West Equatorial Africa the death of the sacred tree near the temples leads to the abandonment of the village, that in Rome the withering of the sacred fig-tree of Romulus in the Forum caused the greatest consternation. One can now understand in some measure why so much importance should be attached to a venerated tree, but these examples will illustrate the different historical and religious conditions which require study in any investigation of tree-worship. Unfortunately one constantly reaches the point where the ancient writer or the modern observer has failed to record the required information. Moreover, we do not encounter tree-cults at their rise: It is often impossible to determine why certain trees are sacred; sometimes it may be that the solitary tree is the survivor of a forest or grove, or it has attracted attention from its curious or uncanny form, or again it stands on a spot which has an immemorial reputation for sanctity. The persistence of sacred localities is often to be observed in the East, where more rudimentary forms of tree-cults stand by the side of or outlive higher types of religion. As ideas advanced, the spirits associated with trees were represented by posts, idols, or masks; altars were added, and the trunk was roughly shaped to represent the superhuman occupant. There is reason to believe that the last-mentioned transformation has frequently happened in the development of iconography. Indeed, the natives of the Antilles suppose that certain trees instructed sorcerers to shape their trunks into idols, and to instal them in temple-huts

where they could be worshipped and could inspire their priests with oracles. For an African tree-god with priesthood and "wives," see Ellis, *op. Mallet, Northern Antiquities*, i. Chadwick 32; and, for the survivals, *Golden Bough* iii. Ramsay, *The Expositor*, Nov. There has not been a reversion to ancient forms of cult in their organic entirety, but with the weakening and loss of the positive influences in the course of history, there has been no progression, and the communities live in simpler conditions and at a simpler stage of mental evolution and they are "childlike" rather than "senile" or "decadent." Here one may observe: When the tree-spirit was conceived to be of human shape the numerous stories which associate trees with men or deities of flesh and blood would easily arise; and just as Indian natives have gods which are supposed to dwell in trees, so in higher religions we find a Zeus or a Dionysus Endendros, gods, "occupants of trees," who have been identified with one or other of the leading members of a recognized pantheon. Syrian writers speak of a "king of the forest" and of a tall olive tree to the worship of which Later Vida- Satan seduced the people. But these "trees of the demons" were hewn down by zealous Syrian Christians. So also the caliph Omar cut down the tree at IJodaibaya visited by pilgrims, lest it should be worshipped, and the Council of Nantes A. Tradition has preserved some recollections of the overthrow of tree-cult in Europe. Bonifacius destroyed the great oak of Jupiter at Geismar in Hesse, and built of the wood a chapel to St Peter. A similar continuity was maintained near Hebron when Constantine destroyed the idols and altars beneath the oak or terebinth of Abraham at Mamre and replaced them by a basilica. On the Heinzenberg near Zell the Chapel of Our Lady stands where the old tree uttered its complaint as the woodman cut it down; and at Kildare cilldara, church of the oak, "Saint" Brigit or Bridget built her church under an oak tree. It is impossible to do more than indicate the outlines of an intricate subject which concerns the course of certain fundamental ideas, their particular development so far as trees are concerned, and the more accidental factors which have influenced these two lines within historical times. Several important aspects have been inevitably ignored, e. For these features and for other general information see especially the works of J. Frazer *Golden Bough*; *Lectures on Kingship*; *Adonis, Attis and Osiris*; *Totemism and Exogamy*, other literature cited in the course of this article, and the numerous works dealing with primitive religious and other customs. Among the most useful monographs are those of C. Boetticher, *Der Baumkultus d. Hellenen*; W. Copyright Statement These files are public domain.

Chapter 2 : Animism and Totemism - Oxford Handbooks

Slave Coast: Slave Coast, in 18th- and 19th-century history, the section of the coast of the Gulf of Guinea, in Africa, extending approximately from the Volta River in the west to Lagos, in modern Nigeria, or, alternatively, the Niger Delta in the east (in the present-day republics of Togo, Benin, and Nigeria).

Come, let us go to the house, Kini-kini And there we can dance the bata, Kini-kini If the bata will not sound we will dance the dandun, Kini-kini If the dundun will not sound we will dance the gangan,[2] Kini-kini. They went and told the king. The king said, "That is nothing; clear it again. Odan, a variety of ficus, which is planted in streets and open spaces as a shade-tree. Bata, dundun, and yangan, are the names of different kinds of drums. The bata is a tall drum, the dundun is hung with little bells, and the yangan is properly a war-drum. Each drum has its own measure and rhythm, and people say "to dance the bata, to dance the dundun, or to dance the yangan," just as we say, "to dance a waltz, to dance a polka, or to dance a quadrille. The kini-kini came back and sang his song again, and again the grass and bush sprang up. Next day the birds, when they saw what had happened, went and informed the king. The next day, when. They asked the king to give them authority to seize the person who had played this trick. The king said, "Very well. Next morning they came and cleared the ground again, and at mid-day went and hid in the bush close by. The kini-kini came and perched on the odan. He sang his song, and the grass and bush grew up. Then he wanted to fly away, but he found himself held by the birdlime. Then all the birds flocked to the tree and saw the kini-kini. They seized him and brought him to the king. They said to the king, "Behold the one who has caused us so much trouble. When I get any kola-nuts I will bring them to you. The king sent messengers through all the country, and summoned all his people to assemble on the fifth day, to see a marvel. All the people promised to come. He covered the top of the basket and went out. His little son, who wanted to give the kini-kini a slap himself, uncovered the basket, and the bird flew away. When the king came home he went to the basket. He found no bird in it, and he called his son. The little boy answered that he had gone to play with it, and that the bird had flown away. The king took the little boy and beat him. He beat him-he beat him, and, in his anger, he cut off one of his ears. The boy made a little drum, and went on the road to the bush. He sat down in a place in the bush where the birds were accustomed to come. He began to beat on his drum, and the drum said: When it came to the turn of the kini-kini to dance, the kini-kini did not want to dance. All the birds begged him to dance, but he refused. Then the boy played quicker on the drum. He beat, and beat, and beat, while all the birds begged the kini-kini. At last the kini-kini began to yield. He twisted here and he twisted there. He flew three times round the head of the little boy. The boy continued beating as if he had not noticed anything, and the kini-kini began to dance. He turned here and twisted there. He turned, and twisted, and turned, till he came quite close up to the drum. Then the little boy thrust out his hand and seized the kini-kini by the leg. All the other birds flew away. The boy brought the kini-kini to his father. He took a dead leaf and put it in the place of the ear. And the dead leaf softened and changed into an ear. We now come to those tales which may be called "Tortoise Stories," since the tortoise awon always plays a leading part in them. The tortoise has, in these tales, various superhuman powers attributed to him, and, in most, is described as acting craftily or mischievously. The names Tortoise and Spider are in these stories used as the proper names of anthropomorphic personages, and among the Tshi tribes the latter is called Ajya Anansi, "Father Spider," or "Father Anansi. The flickering appearance seen near the ground on sultry days is called "tortoise-fire," and is believed to be caused by a subterranean fire made by the tortoise to destroy the roots of trees. The tortoise appears in several proverbial sayings, as "The tortoise or Awon is always the subject of an alo" tale , and "The house of the tortoise is not large enough for itself. The verandah" that is, that part of the shell which projects over the tail "of a tortoise will not accommodate a guest. The tortoise, having built its house, makes the verandah behind it;" while "As the tortoise meets with due regard, so also should the snail," seems to indicate that the tortoise is regarded with reverence or respect. It is possible that totemism lies at the root of these phenomena. On the Gold Coast there is a tradition that all mankind are descended from Anansi, and on the Slave Coast the figure of the tortoise is frequently seen carved on the doors of temples, together with the leopard, serpent, and a fish. On the whole,

however, it seems more probable that the peculiarities which make the spider and the tortoise each in its own way remarkable, have led to their selection for the chief role in the popular fables. The tales being largely about animals, those creatures which most excited wonder and speculation in the minds of the natives would be the ones to which the most wonderful attributes would be ascribed; and, in the case, of the spider, the ingenuity and patience displayed by it in the construction of its web would be attributed to the anthropomorphic spider of the stories. There is at the present time no spider-clan among the totem-clans of the Gold Coast, and, as the communities of the Gold Coast are heterogeneous, we cannot suppose that an entire clan has become extinct, unless the extinction took place in the remote past when communities were homogeneous; in which case there seems no sufficient reason for the memory of the totem-ancestor being preserved, after the disappearance of all those who were supposed to be descended from him. My alo is something about a woman named Olu. Olu had a son named Sigo, and Sigo determined to be a hunter. His father gave him a horse, his mother gave him a sheep, and they told him to go and hunt. So Sigo took his bow and arrows, mounted the horse, and rode away into the bush. He travelled a long way, and at last arrived at the haunt of animals. Then the sky became overcast, and it grew so dark that Sigo could scarcely see. Soon the rain poured in torrents. It fell so heavily that Sigo was washed by the water into a deep gully. He tried to get out, but could not, and remained there weeping and lamenting. The rain ceased, and Tortoise, always on the lookout for opportunities, came to the gully. Sigo saw him, and stretched his neck up to the brink of the gully. Tortoise came and leant over the edge of the gully to see who was calling him. What will you give me if I pull you out? Tortoise climbed down into the gully and took Sigo out. He said to him, "I am going to make a large drum, and shall put you inside it. When we come to any house, and I begin playing on the drum, take care that you sing well. When he reached the town in which he lived, Tortoise, the bald-headed elf, went to the king and boasted of the fine sound of his drum. The king ordered Tortoise to bring the drum and beat it in his presence, so that he could hear the sound. When all the people had assembled the king sent to call the bald-headed elf. The bald-headed elf took his drum, and came into the midst of the assembly. He beat the drum with the stick, and the drum sounded, saying: His mother gave him a sheep, and told him to go and hunt; Ah! His father gave him a horse, and told him to go and hunt; Ah! There is perhaps some pun in this. Olu means a clapper, or anything to strike with, and ilu means a drum. Listen to what I say. The flood of the rain washed him into the cleft; Ah! The people were much astonished, and clapped their hands to their mouths in wonder. The king told Tortoise to beat the drum again, and let him hear once more. Tortoise beat his drum a second time, and the people cried out aloud at the marvel. Then Tortoise returned home. Before long the mistresses of the house to which Sigo belonged came to Tortoise, and asked him to come and beat his drum at a dance they were about to have. The bald-headed elf said "Very good. When he arrived the wives made ready some gruel of Indian corn,[1] and bought some rum. They asked Tortoise to beat his drum. Tortoise beat his drum, and the drum sang: The flood of the rain washed him into the cleft; Ah! They gave him rum to drink. He drank, and, becoming drunk, fell asleep. When Tortoise was asleep they took his drum.

Chapter 3 : Full text of "Totemism and exogamy, a treatise on certain early forms of superstition and societ

The Slave Coast is a historical name formerly used for parts of coastal West Africa along the Bight of calendrierdelascience.com name is derived from the fact that it was a major source of African slaves during the Atlantic slave trade from the early 16th century to the late 19th century.

HOME Totemism Derived from the term "ototeman" in the Ojibwe language, meaning "brother-sister kin," Totemism is an aspect of religious belief centered upon the veneration of sacred objects called totems. A totem is any animal, plant, or other object, natural or supernatural, which provides deeply symbolic meaning for a person or social group. In some cases, totems may imbue particular person with a feeling of power and energy. In other cases, a variety of totems can serve to demarcate particular groups or clans subsumed within larger tribes. Often, totems are seen as representative of desirable individual qualities, or the natural power from which a given social group has descended. Thus, totems help to explain the mythical origin of the clan while reinforcing clan identity and solidarity, and as such, killing, eating, and even touching a totem is often considered taboo. This form of religious activity is most commonly found within tribal cultures and it is frequently associated with shamanistic religions and their rituals. It is important to note that the concept is generated in the academy by scholars imbued with a sense that European culture is "more civilized. Totemism can be said to characterize the religious beliefs of most indigenous peoples in Canada and the United States. The Sauk and Osage peoples of the northeastern United States, for example, assigned qualities of their clan totems through names to individual members. It was expected that those in clan of the Black Bear or the Wolf, among others, would develop some of the desirable traits of those animals. Among the Ojibwa people, from whose language the concept of totemism originated, people were divided into a number of clans called doodem named for various animals. Of the various totemic groups, the crane totem was considered the most vocal. The bear, since it was the largest, was sub-divided into various body parts that also became totemic symbols. These totems were then grouped according to habitat of the given animal, whether it is earth, air or water" and served as a means for governing and dividing labor among the various clans. In addition, North American native peoples provide one of the most recognizable examples of totemism in all of human culture" the totem pole. Totem poles are monumental sculptures carved from great trees, typically Western Red cedar, by a number of indigenous peoples located along the Pacific northwest coast of North America. Some poles are erected to celebrate significant beliefs or events, while others are intended primarily for aesthetic presentation. Poles are also carved to illustrate stories, to commemorate historic persons, to represent shamanic powers, and to provide objects of public ridicule. Certain types of totem poles are part of mortuary structures incorporating grave boxes with carved supporting poles, or recessed backs in which grave boxes were placed. The totem poles of North America have many different designs featuring totemic animals such bears, birds, frogs, people, lizards, and often are endowed with arms, legs, and wings. Such designs themselves are generally considered to be the property of a particular clan or family group, and ownership is not transferable even if someone outside this clan or group possesses the pole. Despite common misconceptions, there has never been any ubiquitous meaning given to the vertical order of the images represented on the totem pole. On the contrary, many poles have significant figures on the top, while others place such figures bottom, or middle. While totem poles can be described as an example of totemism due to their representation of clan lineages, they were never used specifically as objects of worship. Hence, any associations made between "idol worship" and totem poles were introduced upon the arrival of Christian missionaries.

Chapter 4 : chickamauga cherokee book store | TOTEMISM

coast from Cape Possession in the west to Mullins Harbour in the east, a distance of some two hundred and fifty miles. In the centre and west of this district information concerning.

The mental condition of savages the basis of the irrational element in myth—Characteristics of that condition: Confusion of all things in an equality of presumed animation and intelligence— 2. Belief in sorcery— 3. Easy credulity and mental indolence—The curiosity is satisfied, thanks to the credulity, by myths in answer to all inquiries—Evidence for this—Mr. Totemism being found so widely distributed, is a proof of the existence of that savage mental condition in which no line is drawn between men and the other things in the world. This confusion is one of the characteristics of myth in all races. We set out to discover a stage of human intellectual development which would necessarily produce the essential elements of myth. We think we have found that stage in the condition of savagery. We now proceed to array the evidence for the mental processes of savages. We intend to demonstrate the existence in practical savage life of the ideas which most surprise us in civilised sacred legends. For the purposes of this inquiry, it is enough to select a few special peculiarities of savage thought. First we have that nebulous and confused frame of mind to which all things, animate or inanimate, human, animal, vegetable, or inorganic, seem on the same level of life, passion, and reason. The savage draws no hard and fast line between himself and the things in the world. He regards himself as literally akin to animals and plants and heavenly bodies; he attributes sex and procreative powers even to stones and rocks, and he assigns human speech and human feelings to sun and moon and stars and wind, no less than to beasts, birds, and fishes. The second point to note in savage opinion is the belief in magic and sorcery. The world and all the things in it, being vaguely conceived of as sensible and rational, obey the commands of certain members of the tribe, chiefs, jugglers, conjurors, or what you will. Rocks open at their order, rivers dry up, animals are their servants and hold converse with them. These magicians cause or heal diseases, and can command even the weather, bringing rain or thunder or sunshine at their will. There is no supernatural attribute of "cloud-compelling Zeus" or of Apollo that is not freely assigned to the tribal conjuror. By virtue, doubtless, of the community of nature between man and the things in the world, the conjuror like Zeus or Indra can assume at will the shape of any animal, or can metamorphose his neighbours or enemies into animal forms. Another peculiarity of savage belief naturally connects itself with that which has just been described. The savage has very strong ideas about the persistent existence of the souls of the dead. They retain much of their old nature, but are often more malignant after death than they had been during life. They are frequently at the beck and call of the conjuror, whom they aid with their advice and with their magical power. By virtue of the close connection already spoken of between man and the animals, the souls of the dead are not rarely supposed to migrate into the bodies of beasts, or to revert to the condition of that species of creatures with which each tribe supposes itself to be related by ties of kinship. With the usual inconsistency of mythical belief, the souls of the dead are spoken of, at other times, as if they inhabited a spiritual world, usually a gloomy place, which mortal men may visit, but whence no one can escape who has tasted of the food of the ghosts. In connection with spirits a far-reaching savage philosophy prevails. It is not unusual to assign a ghost to all objects, animate or inanimate, and the spirit or strength of a man is frequently regarded as something separable, or something with a definite locality in the body. Very frequently a man is held capable of detaching his soul from his body, and letting it roam about on his business, sometimes in the form of a bird or other animal. Many minor savage beliefs might be named, such as the common faith in friendly or protecting animals, and the notion that "natural deaths" as we call them are always unnatural, that death is always caused by some hostile spirit or conjuror. From this opinion comes the myth that man is naturally not subject to death: One more mental peculiarity of the savage mind remains to be considered in this brief summary. The savage, like the civilised man, is curious. The first faint impulses of the scientific spirit are at work in his brain; he is anxious to give himself an account of the world in which he finds himself. But he is not more curious than he is, on occasion, credulous. His intellect is eager to ask questions, as is the habit of children, but his intellect is also lazy, and he is content with the first answer that comes to hand. Just as Socrates, in the Platonic dialogues,

recalls or invents a myth in the despair of reason, so the savage has a story for answer to almost every question that he can ask himself. These stories are in a sense scientific, because they attempt a solution of the riddles of the world. They are in a sense religious, because there is usually a supernatural power, a *deus ex machina*, of some sort to cut the knot of the problem. Such stories, then, are the science, and to a certain extent the religious tradition, of savages. The changes of the heavenly bodies, the processes of day and night, the existence of the stars, the invention of the arts, the origin of the world as far as known to the savage, of the tribe, of all the various animals and plants, the origin of death itself, the origin of the perplexing traditional tribal customs, are all accounted for in stories. These stories, again, are fashioned in accordance with the beliefs already named: No more need be said to explain the wild and as it seems to us moderns the irrational character of savage myth. Such is savage mythology, and how could it be otherwise when we consider the elements of thought and belief out of which it is composed? We shall see that part of the mythology of the Greeks or the Aryans of India is but a similar *walpurgis nacht*, in which an incestuous or amorous god may become a beast, and the object of his pursuit, once a woman, may also become a beast, and then shift shapes to a tree, or a bird, or a star. But in the civilised races the genius of the people tends to suppress, exclude, and refine away the wild element, which, however, is never wholly eliminated. We have now to demonstrate the existence in the savage intellect of the various ideas and habits which we have described, and out of which mythology springs. First, we have to show that "a nebulous and confused state of mind, to which all things animate or inanimate, human, animal, vegetable, or inorganic, seem on the same level of life, passion, and reason," does really exist. The opinion of Mr. Tylor is naturally of great value, as it is formed on as wide an acquaintance as any inquirers can hope to possess with the views of the lower races. The sense of an absolute psychical distinction between man and beast, so prevalent in the civilised world, is hardly to be found among the lower races. The notion of the Italian country-people that cruelty to an animal does not matter because it is not a "Christian," has no parallel in the philosophy of the savage, to whom all objects seem to have souls, just as men have. Im Thurn [8] found the absence of any sense of a difference between man and nature a characteristic of his native companions in Guiana. It is therefore most important to realise how comparatively small really is the difference between men in a state of savagery and other animals, and how completely even such difference as exists escapes the notice of savage men. It is not, therefore, too much to say that, according to the view of the Indians, other animals differ from men only in bodily form and in their various degrees of strength; in spirit they do not differ at all. He believes in the spirits of rocks and stones, undeterred by the absence of motion in these objects. That belief is gradually withdrawn, distinctions are gradually introduced, as civilisation and knowledge advance. We need not, therefore, pause here to consider Mr. It is enough for us if the failure to draw a hard and fast line between man and beasts, stones and plants, be practically universal among savages, and if it gradually disappears before the fuller knowledge of civilisation. The report which Mr. Im Thurn brings from the Indians of Guiana is confirmed by what Schoolcraft says of the Algonkin races of the northern part of the continent. The Indian believes that the whole visible and invisible creation is animated. To make the matter worse, these tribes believe that animals of the lowest as well as highest class in the chain of creation are alike endowed with reasoning powers and faculties. As a natural conclusion, they endow birds, beasts, and all other animals with souls. The "hope" of Otamigan a companion of the traveller was a rock, which once advanced to meet him, swayed, bowed, and went back again. Another Indian revered a Canadian larch, "because he once heard a very remarkable rustling in its branches. In the same way a devout modern spiritualist probably regards with more reverence a table which he has seen dancing and rapping than a table at which he has only dined. Man, in their opinion, is by no means a separate sort of person on the summit of nature and high above the beasts; these he rather regards as dark and enigmatic beings, whose life is full of mystery, and which he therefore considers now as his inferiors, now as his superiors. A collection of evidence as to the savage failure to discriminate between human and non-human, animate and inanimate, has been brought together by Sir John Lubbock. Tylor as "midway between the conditions of a healthy, prosaic, modern citizen, and of a raving fanatic, or of a patient in a fever-ward. The basis on which such ideas as these are built is not to be narrowed down to poetic fancy and transformed metaphor. They rest upon a broad philosophy of nature; early and crude, indeed, but thoughtful, consistent, and quite really and seriously meant. The Christian

Quiches of Guatemala believe that each of them has a beast as his friend and protector, just as in the Highlands "the dog is the friend of the Maclaines. Schoolcraft "cannot induce himself to write it out. In New Caledonia, when a child tries to kill a lizard, the men warn him to "beware of killing his own ancestor. Mexican women [22] believe that children born during an eclipse turn into mice. In Australia the natives believe that the wild dog has the power of speech; whoever listens to him is petrified; and a certain spot is shown where "the wild dog spoke and turned the men into stone;" [23] and the blacks run for their lives as soon as the dog begins to speak. What it said was "Bones. That society, whether in Ashantee or Australia, in North America or South Africa, or North Asia or India, or among the wilder tribes of ancient Peru, is based on an institution generally called "totemism. It is the rule, and not the exception, that savage societies are founded upon this belief. The political and social conduct of the backward races is regulated in such matters as blood-feud and marriage by theories of the actual kindred and connection by descent which men have in common with beasts, plants, the sun and moon, the stars, and even the wind and the rain. Now, in whatever way this belief in descent from beasts and plants may have arisen, it undoubtedly testifies to a condition of mind in which no hard and fast line was drawn between man and animate and inanimate nature. The discovery of the wide distribution of the social arrangements based on this belief is entirely due to Mr. Any follower in the footsteps of Mr. The name "Totemism" or "Totamism" was first applied at the end of the last century by Long [24] to the Red Indian custom which acknowledges human kinship with animals. This institution had already been recognised among the Iroquois by Lafitau, [25] and by other observers. As to the word "totem," Mr. The right word, it appears, is otem; but as "totemism" has the advantage of possessing the ground, we prefer to say "totemism" rather than "otemism. We now return to the consideration of "otemism" or totemism. We approach it rather as a fact in the science of mythology than as a stage in the evolution of the modern family system. For us totemism is interesting because it proves the existence of that savage mental attitude which assumes a kindred between man and the things in the world. As will afterwards be seen, totemism has also left its mark on the mythologies of the civilised races. We shall examine the institution first as it is found in Australia, because the Australian form of totemism shows in the highest known degree the savage habit of confusing in a community of kinship men, stars, plants, beasts, the heavenly bodies, and the forces of Nature. When this has once been elucidated, a shorter notice of other totemistic races will serve our purpose. The society of the Murri or black fellows of Australia is divided into local tribes, each of which possesses, or used to possess, and hunt over a considerable tract of country. These local tribes are united by contiguity and by common local interests, but not necessarily by blood kinship. For example, the Port Mackay tribe, the Mount Gambier tribe, the Ballarat tribe, all take their names from their district. In the same way we might speak of the people of Strathclyde or of Northumbria in early English history. Now all these local tribes contain an indefinite number of stocks of kindred, of men believing themselves to be related by the ties of blood and common descent.

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These heraldic columns have come to be called "totem poles. The term "totem pole" is not a native Northwest Coast phrase. In fact, the use of the term "totem" to refer to the Northwest Coast images of family crests or emblems is not strictly accurate. The word "totem" itself derives from an Ojibwa word, "ototeman," and "totemism" in anthropological terms refers to the belief that a kin group is descended from a certain animal and treats it with special care, refraining from eating or hunting it. The figures carved on Northwest Coast poles generally represent ancestors and supernatural beings that were once encountered by the ancestors of the lineage, who thereby acquired the right to represent them as crests, symbols of their identity, and records of their history. Southern Coast Salish territories Several different types of these monumental poles include: The Haida from the Queen Charlotte Islands in British Columbia and Dall and Prince of Wales Islands in Southeast Alaska have oral histories that indicate the tradition of carving poles is a very ancient one among their people. The very first drawing of a carved house frontal pole on the Northwest Coast was made by John Bartlett in the Haida village of Dadens on North Island in Viola Garfield recorded a story from John Wallace in Hydaburg, Alaska, in that tells about the supernatural being who first taught human beings to carve poles at North Island: It stormed for many days and the people ran out of food. One day it cleared up and all the people moved to the West Side to fish for halibut. He gave orders to the people to put out their fires before they left so his sister would have no fire. This her grandchild heard, so she got a clam shell and put coals in it and buried it for her grandmother. This she told her while no one was around. After everyone left the woman went after the clam shell and started her fire with the coals. After she started her fire she looked up in the sky and asked for help. While she still stood on the beach she saw an eagle coming toward her with something in his beak. He dropped it down to the old lady. It was a red cod. The second day the eagle brought a halibut, the third day a seal and the fourth day a porpoise. Before the old lady could get the porpoise a bear came down and took it. The eagle brought her many things and the bear would get it before she could. She got tired of it and asked for a child to protect her. Long time ago they used to be afraid to say anything carelessly about the air. It was just like believing in God now. That night the old woman felt her left leg itch all night. Toward morning she felt a head, then she realized that she was having a baby. She was afraid it would run away so she grabbed its legs. The child learned to talk in a month and in six months he was a big boy. One night the boy dreamed of a man. This man was showing the boy how to make a bow and arrow in his dream. When he woke up the next morning he started to make the bow and arrow. When the bear came out again he killed it. The next night he had another dream. The man came again and this time his finger and toe nails were painted with human faces and his chest and whole body were tattooed. He told the boy that when they went to bed the next night neither he nor the old lady should open their eyes until they were sure the sun was up, no matter how much noise they heard. The next night as soon as they went to bed they heard loud noises which lasted all night. When they thought the sun was up they opened their eyes. They were in a large house. It was carved inside and when they went outside there were three totems on the front and the front of the house was carved. There was one totem on each corner of the house and one in the center by the door. Those were the first totems ever seen. The next day they found a large whale on the beach. They cooked every bit of it and put it in square boxes, the old fashioned oil or grease boxes. In the meantime the chief began to think of his sister and sent a slave back to bury her body, for he thought she had starved by this time. When the woman slave landed on the beach she was surprised to see a big house in the old deserted village. She was also surprised to find the little boy living with the old woman. The slave disobeyed and hid a piece of seal meat in her blanket. When she got home in the evening all were in bed, but there was a little fire left. She fed the piece of seal meat to the baby. After the child was through she threw the left over meat in the fire and it burned brightly. The chief asked her what it was and she then told them about the carved house full of food. The next day all the people went over to North Island to see the old woman. The chief dressed his nieces and they painted their faces for he wanted the boy to marry one of them. Only the girl who had left the coals was not painted. They came into shore and

the young man wanted only to marry the girl who had saved his mother. That is the end. Only the best artists were commissioned to carve the monumental heraldic poles that were placed in front of and inside northern Northwest Coast houses proclaiming the identity, status, and history of the noble people who owned them. In ancient times, few noble families could afford to commission these sculptures, but during the nineteenth century the number and size of poles increased dramatically due to a variety of factors, including the increased wealth brought by the fur trade, improved availability of iron tools, and the dynamic social and political environment characterized by new wealth, population loss, family relocations, and chiefly rivalries. Historic photographs taken in the late nineteenth century on the northern Northwest Coast, especially at Haida villages on the Queen Charlotte Islands and in Southeast Alaska, show the famous "forests of totem poles" in front of the houses. However, by the end of the 1800s, after over a hundred years of contact with people of European descent, explorers, fur traders, missionaries, government agents, colonists and anthropologists, most of these totem poles were gone from the northern Northwest Coast. In the late 1800s most tribes ceased to carve these monumental poles when the potlatch, the ceremony held when poles were raised, was made illegal in Canada. They carved and raised poles and made many masks to use at these ceremonies. During this time, Indian agents and missionaries discouraged the carving of new poles and the associated ceremonial activities, and people began to move from their old clan houses into single-family frame houses located near fish canneries, lumber mills, and trading posts. Very few old poles still stand in their original locations today. Many of the poles were taken or sold to museums and collectors around the world, others were allowed to decay, or cut down and chopped up. Ironically, it was during this same late nineteenth period when old poles were disappearing from Native villages and the people were not allowed to raise new ones, that totem poles became a powerful symbol of the Northwest Coast to outsiders, largely through the tourist industry which brought many visitors to the Northwest Coast on steam ships in the 1800s and 1890s. At this time Native artists began to carve small model poles for sale as souvenirs to tourists. Louis in 1891, and later at the Lewis and Clark Exposition in Portland in 1893. Most of these poles were later returned to Sitka, Alaska, where they were erected in a public "Totem Park" that was established as a national monument in 1897.

Chapter 6 : The Thunder Bird: The Transition of Totemism

p. p. *THE TRANSITION OF TOTEMISM.* When the early explorers, Captain Cook and the Fur Trader, Captain John Mears, sailed the seas of the Pacific Northwest, a great deal of their time was spent on the West Coast of Vancouver Island at Nootka, then known as "Friendly Cove," where the early ships of the Spanish Dons chanced to touch.

Primitive man, observing the growth and death of trees, the elasticity of their branches, the sensitiveness and the annual decay and revival of their foliage, anticipated in his own way the tendency of modern science to lessen the gulf between the animal and the vegetable world. When sober Greek philosophers Aristotle, Plutarch thought that trees had perceptions, passions and reason, less profound thinkers may be excused for ascribing to them human. These beliefs were part of a small stock of fundamental ideas into which scientific knowledge of causation did not enter, ideas which persist in one form or another over a large portion of the world, and have even found a place in the higher religions, inevitably conditioned as these positive faiths are by the soil upon which they flourish. Numerous popular stories reflect a firmly rooted belief in an intimate connexion between a human being and a tree, plant or flower. Here one of the brothers leaves his heart on the top of the flower of the acacia and falls dead when it is cut down. Sometimes, however, the tree is an index, a mysterious token which shows its sympathy with an absent hero by weakening or dying, as the man becomes ill or loses his life. These two features very easily combine, and they agree in representing a-to us mysterious sympathy between tree- and human-life, which, as a matter of fact, frequently manifests itself in recorded belief and customs of historical times. Sometimes, moreover, boughs or plants are selected and the individual draws omens of life and death from the fate of his or her choice. This is not so unusual as might appear; there are numerous examples of the conviction that a sympathetic relationship continues to subsist between things which have once been connected. The custom of transferring disease or sickness from men to trees is well known. Where the tree has been thus injured, its recovery and that of the patient are often associated. Different explanations may be found of such customs which naturally take rather different forms among peoples in different grades of Trees and civilization. Much depends upon the theory of illness. In India, for example, when the patient is supposed to be tormented by a demon, ceremonies are performed to provide it with a tree where it will dwell peacefully without molesting the patient so long as the tree is left unharmed. In almost every part of the world travellers have observed the custom of hanging objects upon trees in order to establish some sort of a relationship between the offerer and the tree. The trees are known as the scenes of pilgrimages, ritual ambulation, and the recital of Christian prayers. In India, for example, the Korwas hang rags on the trees which form the shrines of the village-gods. In Nebraska the object of the custom was to propitiate the supernatural beings and to procure good weather and hunting. Among the Arabs the sacred trees are haunted by angels or by jinn; sacrifices are made, and the sick who sleep beneath them receive prescriptions in their dreams. Here, as frequently elsewhere, it is dangerous to pull a bough. Spims This dread of damaging special trees is familiar: Cato instructed the woodman to sacrifice to the male or female deity before thinning a grove. De re rustica, , While in the Homeric poem to Aphrodite the tree nymph is wounded when the tree is injured, and dies when the trunk falls. Propitiation is made before the sacrilegious axe is laid to the holy trees; loss of life or of wealth and the failure of rain are feared should they be wantonly cut; and there are even trees which it is dangerous to climb. In the Gold Coast the silk cotton and odum poison trees are especially sacred as the abode of the two deities, who are honoured by sacrifices-even of human victims; these indwelt trees must not be cut, and, since all trees of these species are under their protection, they can be felled only after certain purificatory ceremonies. That the difference between the sacred object and the sacred occupant was not always clearly drawn is quite intelligible from those beliefs of much less rudimentary religions which confuse the unessential with the essential. Again, when the jungle-races of India clear the forests, they leave behind certain trees which are carefully protected lest the sylvan gods should abandon the locality. Crooke ii. Trees were planted around graves in Greece, and in Roman thought groves were associated with the manes; of the pious. The Baduyas of the central provinces of India worship the souls of their ancestors in groves of Saj trees, and this may be supplemented by various modern burial usages where the dead are buried in trees, or where

the sacred tree of the village enshrines the souls of the dead forefathers. Best known, perhaps, is the oak of Dodona tended by priests who slept on the ground. Important sacred trees are also the object of pilgrimage, one of the most noteworthy being the branch of the Bo tree at Ceylon brought thither before the Christian era. Thus, the pigeons at the grove of Dodona, and the beasts around the north European tree-sanctuaries, were left untouched, even as the modern Dyak would allow no interference with the snake by the side of the bush which enshrined a dead kinsman. Such deities are not abstract beings, but are potent and immediate, and the cultus is primarily as utilitarian as the duties of life itself. Among the Lousiade group in British New Guinea the religious feasts are held under the sacred tree and a portion is laid aside for the spirit-occupants. That the invisible spirit naturally enjoyed only the spiritual part of the offerings is a belief which may have been shared by others than the African negro. It is also said that the pollution of old Prussian sacred groves and springs by the intrusion of Christians was atoned for by human victims. Indeed, to judge from later popular custom and tradition, and from the allusion in ancient writers, various grisly rites and acts of licentiousness such as the more advanced Hebrew prophets denounced were by no means unusual features in the cults of trees and vegetation. One can now understand in some measure why so much importance should be attached to a venerated tree, but these examples will illustrate the different historical and religious conditions which require study in any investigation of tree-worship. Unfortunately one constantly reaches the point where the ancient writer or the modern observer has failed to record the required information. Moreover, we do not encounter tree-cults at their rise: It is often impossible to determine why certain trees are sacred; sometimes it may be that the solitary tree is the survivor of a forest or grove, or it has attracted attention from its curious or uncanny form, or again it stands on a spot which has an immemorial reputation for sanctity. The persistence of sacred localities is often to be observed in the East, where more rudimentary forms of tree-cults stand by the side of or outlive higher types of religion. As ideas advanced, the spirits associated with trees were represented by posts, idols, or masks; altars were added, and the trunk was roughly shaped to represent the superhuman occupant. There is reason to believe that the last-mentioned transformation has frequently happened in the development of iconography. Indeed, the natives of the Antilles suppose that certain trees instructed sorcerers to shape their trunks into idols, and to instal them in temple-huts where they could be worshipped and could inspire their priests with oracles. So also the caliph Omar cut down the tree at Hodaibaya visited by pilgrims, lest it should be worshipped, and the Council of Nantes.. Tradition has preserved some recollections of the overthrow of tree-cult in Europe. Bonifacius destroyed the great oak of Jupiter at Geismar in Hesse, and built of the wood a chapel to St Peter. A similar continuity was maintained near Hebron when Constantine destroyed the idols and altars beneath the oak or terebinth of Abraham at Mamre and replaced them by a basilica. It is impossible to do more than indicate the outlines of an intricate subject which concerns the course of certain fundamental ideas. Several important aspects have been inevitably ignored, e. For these features and for other general information see especially the works of J. Frazer *Golden Bough*; *Lectures on Kingship*; *Adonis, Attis and Osiris*; *Totemism and Exogamy*, other literature cited in the course of this article, and the numerous works dealing with primitive religious and other customs. Among the most useful monographs are those of C. Boetticher, *Der Baumkultus d. Hellenen*; W. Hartland, *The Legend of Perseus*, ii. Frazer, *The Golden Bough*, iii. In this case, by pronouncing the name the tree-stump for all intents and purposes became the enemy. Tylor, *Primitive Culture*, ii. Gomme, *Ethnology in Folk-lore*, seq. For the survival of the idea of modern Greece, seqj. Partridge, *The Cross River Natives*, p. Forlong, *Faiths of Man*, iii. Smith, *Religion of the Semites*, p. Mallet, *Northern Antiquities*, i. Chadwick 32; and, for the survivals, *Golden Bough* iii. Ramsay, *The Expositor*, Nov. Here one may observe: For ideas associating Yahweh Jehovah with trees, see J. Tylor, p. Even the temples of Dodona and of Jupiter Capitochnus stood on the sites of older tree-worship.

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Totemism, from ote, root ot, possessive form otem, in the Ojibway dialect of the Algonquin stock of American Indians; by some authorities spelled dodeme (Father de Smet), totem (Father Petitot), Toodaim, dodaim, totam (J. Long); the original signification was apparently a person's family or tribe, and in a narrower sense his belongings.

The mental condition of savages the basis of the irrational element in myth " Characteristics of that condition: Totemism being found so widely distributed, is a proof of the existence of that savage mental condition in which no line is drawn between men and the other things in the world. This confusion is one of the characteristics of myth in all races. We set out to discover a stage of human intellectual development which would necessarily produce the essential elements of myth. We think we have found that stage in the condition of savagery. We now proceed to array the evidence for the mental processes of savages. We intend to demonstrate the existence in practical savage life of the ideas which most surprise us when we find them in civilised sacred legends. For the purposes of this inquiry, it is enough to select a few special peculiarities of savage thought. First we have that nebulous and confused frame of mind to which all things, animate or inanimate, human, animal, vegetable, or inorganic, seem on the same level of life, passion and reason. The savage, at all events when myth-making, draws no hard and fast line between himself and the things in the world. He regards himself as literally akin to animals and plants and heavenly bodies; he attributes sex and procreative powers even to stones and rocks, and he assigns human speech and human feelings to sun and moon and stars and wind, no less than to beasts, birds and fishes. The second point to note in savage opinion is the belief in magic and sorcery. The world and all the things in it being vaguely conceived of as sensible and rational, obey the commands of certain members of the tribe, chiefs, jugglers, conjurers, or what you will. Rocks open at their order, rivers dry up, animals are their servants and hold converse with them. These magicians cause or heal diseases, and can command even the weather, bringing rain or thunder or sunshine at their will. By virtue, doubtless, of the community of nature between man and the things in the world, the conjuror like Zeus or Indra can assume at will the shape of any animal, or can metamorphose his neighbours or enemies into animal forms. Another peculiarity of savage belief naturally connects itself with that which has just been described. The savage has very strong ideas about the persistent existence of the souls of the dead. They retain much of their old nature, but are often more malignant after death than they had been during life. They are frequently at the beck and call of the conjuror, whom they aid with their advice and with their magical power. By virtue of the close connection already spoken of between man and the animals, the souls of the dead are not rarely supposed to migrate into the bodies of beasts, or to revert to the condition of that species of creatures with which each tribe supposes itself to be related by ties of kinship or friendship. With the usual inconsistency of mythical belief, the souls of the dead are spoken of, at other times, as if they inhabited a spiritual world, sometimes a paradise of flowers, sometimes a gloomy place, which mortal men may visit, but whence no one can escape who has tasted of the food of the ghosts. In connection with spirits a far-reaching savage philosophy prevails. It is not unusual to assign a ghost to all objects, animate or inanimate, and the spirit or strength of a man is frequently regarded as something separable, capable of being located in an external object, or something with a definite locality in the body. Very frequently a man is held capable of detaching his soul from his body, and letting it roam about on his business, sometimes in the form of a bird or other animal. From this opinion comes the myth that man is naturally not subject to death: One more mental peculiarity of the savage mind remains to be considered in this brief summary. The savage, like the civilised man, is curious. The first faint impulses of the scientific spirit are at work in his brain; he is anxious to give himself an account of the world in which he finds himself. But he is not more curious than he is, on occasion, credulous. His intellect is eager to ask questions, as is the habit of children, but his intellect is also lazy, and he is content with the first answer that comes to hand. Just as Socrates, in the Platonic dialogues, recalls or invents a myth in the despair of reason, so the savage has a story for answer to almost every question that he can ask himself. These stories are in a sense scientific, because they attempt a solution of the riddles of the world. They are in a sense religious, because there is usually a supernatural power, a deus ex machina, of some

sort to cut the knot of the problem. Such stories, then, are the science, and to a certain extent the religious tradition, of savages. The changes of the heavenly bodies, the processes of day and night, the existence of the stars, the invention of the arts, the origin of the world as far as known to the savage, of the tribe, of the various animals and plants, the origin of death itself, the origin of the perplexing traditional tribal customs, are all accounted for in stories. At the same time, an actual divine Maker is sometimes postulated. The stories, again, are fashioned in accordance with the beliefs already named: No more need be said to explain the wild and as it seems to us moderns the irrational character of savage myth. Such is savage mythology, and how could it be otherwise when we consider the elements of thought and belief out of which it is mainly composed? We shall see that part of the mythology of the Greeks or the Aryans of India is but a similar *walpurgis nacht*, in which an incestuous or amorous god may become a beast, and the object of his pursuit, once a woman, may also become a beast, and then shift shapes to a tree or a bird or a star. But in the civilised races the genius of the people tends to suppress, exclude and refine away the wild element, which, however, is never wholly eliminated. Even so, myth lingers in the folk-lore of the non-progressive classes of Europe, and, as in Roumania, invades religion. We have now to demonstrate the existence in the savage intellect of the various ideas and habits which we have described, and out of which mythology springs. The opinion of Mr. Tylor is naturally of great value, as it is formed on as wide an acquaintance with the views of the lower races as any inquirers can hope to possess. The sense of an absolute psychical distinction between man and beast, so prevalent in the civilised world, is hardly to be found among the lower races. Im Thurn found the absence of any sense of a difference between man and nature a characteristic of his native companions in Guiana. It is therefore most important to realise how comparatively small really is the difference between men in a state of savagery and other animals, and how completely even such difference as exists escapes the notice of savage men. It is not, therefore, too much to say that, according to the view of the Indians, other animals differ from men only in bodily form and in their various degrees of strength; in spirit they do not differ at all. He believes in the spirits of rocks and stones, undeterred by the absence of motion in these objects. That belief is gradually withdrawn, distinctions are gradually introduced, as civilisation and knowledge advance. It is enough for us if the failure to draw a hard and fast line between man and beasts, stones and plants, be practically universal among savages, and if it gradually disappears before the fuller knowledge of civilisation. The report which Mr. Im Thurn brings from the Indians of Guiana is confirmed by what Schoolcraft says of the Algonkin races of the northern part of the continent. The Indian believes that the whole visible and invisible creation is animated. To make the matter worse, these tribes believe that animals of the lowest as well as highest class in the chain of creation are alike endowed with reasoning powers and faculties. As a natural conclusion they endow birds, beasts and all other animals with souls. It thus appears that while the savage has a general kind of sense that inanimate things are animated, he is a good deal impressed by their conduct when he thinks that they actually display their animation. In the same way a devout modern spiritualist probably regards with more reverence a table which he has seen dancing and heard rapping than a table at which he has only dined. In the Solomon Islands, Mr. Man, in their opinion, is by no means a separate sort of person on the summit of nature and high above the beasts; these he rather regards as dark and enigmatic beings, whose life is full of mystery, and which he therefore considers now as his inferiors, now as his superiors. A collection of evidence as to the savage failure to discriminate between human and non-human, animate and inanimate, has been brought together by Sir John Lubbock. The imagination of the savage has been defined by Mr. The basis on which such ideas as these are built is not to be narrowed down to poetic fancy and transformed metaphor. They rest upon a broad philosophy of nature; early and crude, indeed, but thoughtful, consistent, and quite really and seriously meant. When the Finns, in their epic poem the *Kalewala*, have killed a bear, they implore the animal to forgive them. Mexican women believed that children born during an eclipse turn into mice. These are minor examples of a form of opinion which is so strong that it is actually the chief constituent in savage society. This very extraordinary institution, whatever its origin, cannot have arisen except among men capable of conceiving kinship and all human relationships as existing between themselves and all animate and inanimate things. It is the rule, and not the exception, that savage societies are founded upon this belief. The political and social conduct of the backward races is regulated in such matters as blood-feud and marriage by theories of the

actual kindred and connection by descent, or by old friendship, which men have in common with beasts, plants, the sun and moon, the stars, and even the wind and the rain. Now, in whatever way this belief in such relations to beasts and plants may have arisen, it undoubtedly testifies to a condition of mind in which no hard and fast line was drawn between man and animate and inanimate nature. The discovery of the wide distribution of the social arrangements based on this belief is entirely due to Mr. Any follower in the footsteps of Mr. This institution had already been recognised among the Iroquois by Lafitau, 27 and by other observers. The facts are the same, whatever name we give them. We approach it rather as a fact in the science of mythology than as a stage in the evolution of the modern family system. For us totemism is interesting because it proves the existence of that savage mental attitude which assumes kindred and alliance between man and the things in the world. As will afterwards be seen, totemism has also left its mark on the mythologies of the civilised races. We shall examine the institution first as it is found in Australia, because the Australian form of totemism shows in the highest known degree the savage habit of confusing in a community of kinship men, stars, plants, beasts, the heavenly bodies, and the forces of Nature. When this has once been elucidated, a shorter notice of other totemistic races will serve our purpose. The society of the Murri or black fellows of Australia is divided into local tribes, each of which possesses, or used to possess, and hunt over a considerable tract of country. These local tribes are united by contiguity, and by common local interests, but not necessarily by blood kinship. For example, the Port Mackay tribe, the Mount Gambier tribe, the Ballarat tribe, all take their names from their district. In the same way we might speak of the people of Strathclyde or of Northumbria in early English history. Now, all these local tribes contain an indefinite number of stocks of kindred, of men believing themselves to be related by the ties of blood and common descent. That descent the groups agree in tracing, not from some real or idealised human parent, but from some animal, plant, or other natural object, as the kangaroo, the emu, the iguana, the pelican, and so forth. Persons of the pelican stock in the north of Queensland regard themselves as relations of people of the same stock in the most southern parts of Australia. Only under great stress of need will an Australian eat the animal which is the flesh-and-blood cousin and protector of his stock. But the Australian philosophy of the intercommunion of Nature goes still farther than this. Besides the local divisions and the kindred stocks which trace their descent from animals, there exist among many Australian tribes divisions of a kind still unexplained. For example, every man of the Mount Gambier local tribe is by birth either a Kumite or a Kroki. This classification applies to the whole of the sensible universe. Thus smoke and honeysuckle trees belong to the division Kumite, and are akin to the fishhawk stock of men. On the other hand, the kangaroo, summer, autumn, the wind and the shevak tree belong to the division Kroki, and are akin to the black cockatoo stock of men. Any human member of the Kroki division has thus for his brothers the sun, the wind, the kangaroo, and the rest; while any man of the Kumite division and the crow surname is the brother of the rain, the thunder, and the winter. This extraordinary belief is not a mere idle fancy – it influences conduct. When using the last word they touch their breasts, to indicate the close relationship, meaning almost a portion of themselves.

Chapter 8 : Myth, Ritual and Religion, by Andrew Lang : chapter3

" Much). 63 sqq. and pythons has been evolved out of totemism. held that among the Ewe-speaking tribes of the adjoining Slave Coast the local worship of leopards.. vol. pp. 77 valuable information as to Sijq. B. ^.

Cambridge University Press, As the authors of the latest theories of the origin of Tragedy have laid them all under contribution, it will be necessary at this stage to make some remarks upon them. The first of these theories were the product of the German Comparative philologists, who in the first glow of that new study believed that they had in it a most powerful instrument for historical investigation. But its founders started with a fundamental misapprehension of human nature by assuming that the primitive Aryans had a language consisting of abstract verbal roots, such as AK, "to be sharp," from which all sorts of nouns, such as equus, "the swift one," and the like, were derived. They thus assumed that the primitive Aryans could do perfectly what few most cultured people of to-day can only do imperfectly--think in abstracts. Yet they might have remembered that so far from verbal roots being antecedent to nouns even in Sanskrit and Greek there are whole classes of denominative verbs, i. There must be a Captain Boycott before there can be a verb "to boycott. It is not surprising, therefore, that when this school began to investigate primitive religion they contemptuously flung aside the traditions and beliefs of the Hindus, Greeks, Latins, and all other people respecting the origin of most of their own gods--that they were human beings deified after death--and they boldly denied that these gods and humans had ever been human personalities, and maintained that they were mere personifications of the phenomena of Nature and their changing processes. Thus not only were Apollo and Heracles, but also Agamemnon, king of men, Menelaus, Achilles, Odysseus, and all the other stately worthies of the heroic age of Greece, regarded as mere phases of the Sun myth, just as their successors in the school of a priori speculation now regard the same heroes as mere manifestations of abstract Vegetation spirits. Yet any one conversant with Greek literature and the history of Greek thought might have realized that it is only at a late stage of development that even the Greeks were capable of generalization. Aristotle has well emphasized this when he records as a great step the enunciation by Xenophanes of the Unity of the Universe. Again, it is certain that whilst in the latter part of the fifth century before Christ, a few philosophers at Athens, such as Socrates and his school, were discussing the One in the Many--the Universal and the particular, the great mass of the Athenians had exactly that attitude towards Nature and its phases as that set before us by Aristophanes in his Clouds in the person of Strepsiades, the elderly Athenian gentleman, with his simple theological beliefs and his crude and very concrete ideas respecting the causes of rain and other physical phenomena. Many examples of the same kind, not only from India, but from Burma, China, and Japan, will be presented in the course of our inquiry. The theory, however, was not killed, but only scotched, for there is an inexpugnable love of what is false and fantastic deep down in the hearts of the great majority. I may at once state that whilst Sir James Frazer holds that Vegetation spirits and the phenomena embraced under the term "Totemism" are primary and absolutely independent of the belief in the existence of the soul of man after death of the body, the present writer has strongly maintained elsewhere [1] that Vegetation spirits and Totemic beliefs are merely secondary phenomena, all depending on the primary belief of mankind in the continued existence of the soul after the death of its carnal covering. It is with extreme reluctance and with genuine sorrow that I have found myself compelled to differ on this fundamental question from one of my oldest and best friends. It is sufficient at this stage to point out that the main object of this investigation is to test by means of the Inductive method the truth or falsity of our respective theories, for if my view should turn out to be right, it will follow at once that my theory of the origin of Tragedy is also true. Sir James Frazer takes as his starting-point [2] the little lake of Nemi, near Africa in Alban hills, on the northern shore of which stood the grove and sanctuary of Diana Nemorensis who, however, was not the oldest personage here venerated. In this precinct there grew a tree in charge of a grim figure armed with a sword and ever on his guard against surprise. The priest who slew the slayer And shall himself be slain. From that tree no branch might be broken save by a runaway slave, who, if he could, might do so, and thus be entitled to challenge the priest to mortal combat. If he slew him, he reigned in his stead with the title of King of the Wood Rex

Nemorensis. There was a legend that this barbaric custom was Scythian [4], since Orestes after slaying Thoas, the Tauric king, had brought hither the image of the Tauric Diana, to whom in her old home every hapless stranger was sacrificed. In one of his freaks Caligula hired a stalwart ruffian to kill the holder of this grim priesthood, and it is known that the succession continued at least into the time of the Antonines. The Dianeum itself has been excavated in modern times, and proved by the relics to be of great antiquity. Two other beings shared the holy spot. One was the hero Virbius, identified with the Greek Hippolytus, killed by his horses on the shore of the Saronic Gulf. To please his patroness Diana so went the story, Aesculapius brought him back to life, but Zeus was so wroth with the bold leach that he condemned him to Hades, whilst Diana surreptitiously bore her favourite to this sequestered spot. The other was the nymph Egeria, whose name is that of a great local family, one of whom, Manius Egerius, first set up the cult of Diana in what may have been his own family sanctuary. From him sprang a long and distinguished line. Hence the proverb, "There are many Manii at Aricia. The branch which the candidate for the ghastly priesthood had to pluck was said to be that golden bough which Aeneas under the monition of Sibyl had culled to be his passport to the abode of the dead, but it is important to note that there is no proof that the candidate was restricted to any one bough. Sir James Frazer [5] holds that this golden bough, which Virgil likens to the mistletoe that grows on the oak, was the mistletoe itself "seen through the haze of poetry or popular superstition," and thinks that he has shown grounds for believing that the priest of the Arician grove, the King of the Wood, personified the tree on which grew the Golden Bough. It is therefore easy to understand writes he that before he could be slain it was necessary to break the golden bough. As an oak spirit his life or death was in the mistletoe on the oak, and so long as the mistletoe remained intact, he, like Balder, could not die. To slay him, therefore, it was necessary to break the mistletoe and probably, as in the case of Balder, to throw it at him, and to complete the parallel it is only necessary to suppose that the King of the Wood was formerly burned, dead or alive, at the midsummer fire festival annually celebrated at the Arician grove. The perpetual fire which burned in this grove, like the perpetual fire under the oak at Romove, was probably fed with the sacred oak wood, and thus it would be in a fire of oak that the King of the Wood formerly met his end. At a later time, as I have suggested, his annual tenure of office was lengthened or shortened, as the case might be, by the rule which allowed him to live so long as he could prove his divine right by the strong hand. But he only escaped the fire to fall by the sword. The rite was probably an essential feature of the ancient worship of the oak. Frazer, Virbius was a tree spirit and must have been the spirit of the oak on which grew the golden bough, for tradition said he was the first of the Kings of the Wood, whilst he holds Balder to have been an oak spirit. The highest place he holds in the Aryan pantheon must certainly be assigned to the oak. In ancient Ireland, although St. Patrick is said to have had a sharp controversy with a Druid who lived under an oak, yet of the five famous sacred trees mentioned in the Book of Leinster, which fell or were destroyed in the seventh century of our era [7], only one was an oak [8], the others being a yew, and three ashes. The reason why certain trees and other objects were held sacred may be found in beliefs still common in Ireland itself. Any day in St. In lonely country churchyards people may likewise be seen taking earth from the grave of some pious priest, sometimes even eating it on the spot. The reason is that the spirit of anima of Father Mathew and other holy persons permeates not only the clay, but the massive tombs under which lie their mortal remains. The Greeks held exactly the same belief, as is clear from the following story. Not far from Libethra, on Mount Olympus, was the tomb of Orpheus. One day a shepherd lay down upon the grave about noon and went to sleep. So the herdsmen and ploughmen in the neighborhood left every man his work and hastened to listen to the song of the sleeping shepherd, and with their jostling to get near the shepherd, they overturned the pillar and the urn that was on it. Whether this story is true or not matters not for my purpose, but it demonstrates that the Greeks believed that the anima of the dead was in his grave and could enter into one who lay upon it. In parts of Ireland no one will use for firewood, even in places and seasons when fuel is very scarce, a tree which has grown in a churchyard. I know of a case where such a tree lay untouched for seventeen years. Again, in another part of Ireland there stood by the roadside at a dark and dangerous corner an ash tree on which were cut a rude cross and heart, and at the foot of which lay a small heap of stones continually added to by fresh pebbles cast on it by wayfarers. The reason was that one dark night a miller named Ryan had upset his heavily laden cart and was himself crushed

against the tree. Hence it had become, if not sacred, at least sacer. If it can be shown that in other parts of the world trees have been and are still held sacred because they grew or grow on or near the remains of a dead man, or because some one has been done to death upon or near them, we may arrive at a very different solution from that of Sir James Frazer and his school respecting the strange rite at Nemi. But ancient Greece and Rome again come to our aid. Again, when Hynetho, the daughter of Temenus, king of Argos, and wife of Diphontes, died, her husband took up her dead body and brought it to the spot which was afterwards called Hynethium, and they made a shrine for her and bestowed honours upon her. In particular a rule was made that of the olives and all the trees that grew there no man might take home with him broken boughs or use them for any purpose whatever, but they leave the branches where they lie because they are sacred to Hynetho. Let us now return to Nemi and the golden bough, which Aeneas plucked to protect him as he fared to the abode of souls, a legend which seems to point to some connection between the sacred oak and the dead. Moreover, the oak had the right of sanctuary, for the runaway slave who succeeded in grasping a branch of it could not be summarily dispatched, but might challenge the priest to mortal combat. Elsewhere the present writer has shown [12] that in Greece as well as in other countries sanctuaries and asylums arose, and still arise, round graves from fear of the anger of the mighty dead within. If the suppliant can reach the tomb or sacred spot wherein the soul of the dead hero or dead chief is supposed to dwell, he remains in safety until he be tried or otherwise disposed of. Now as such sanctuaries, e. Now as in this grove there was worshipped a personage who bore the name of Egeria, that of the great local family who had there set up the cult of Diana, may not this oak have been held sacred and have had human blood shed beneath it from time to time, because it grew on or near the graves of the Egerii, and was thus thought to be the abode of some departed spirit of that house? A further fundamental principle of his Vegetation spirit doctrine is the assumption that Dionysus, Demeter, Osiris, Adonis, and Attis and such-like personages had never been human individuals, but always Vine, Corn, and other Vegetation abstractions. Finally Sir James Frazer makes dramatic performance arise in the dramatization of the seasons by primitive men. Their curiosity has not been purely disinterested, for even the savage cannot fail to see perfectly how intimately his own life is bound up with the life of nature, and how the same processes which freeze the stream, and strip the earth of vegetation, menace him with extinction. At a certain stage of development men seem to have imagined that the means of averting the threatened calamity were in their own hands, and they could help or hasten or retard the flight of the seasons by magic art. Accordingly they performed ceremonies and recited spells to make the rain fall, the sun to shine, animals to multiply, and the fruits of the earth to grow. In the course of time the slow advance of knowledge, which has dispelled many cherished illusions, convinced at least the more thoughtful portion of mankind that the alternation of summer and winter, of spring and autumn, were not merely the result of their own magical rites, but that some deeper cause, some mightier power, was at work behind the shifting scenes of nature. They now pictured to themselves the growth and decay of vegetation, the birth and death of living creatures as effects of the waxing or waning strength of divine beings, of gods and goddesses, who were born and died, who married and begot children, on the pattern of human life. For although men now attributed the annual cycle of change primarily to corresponding changes in their deities, they still thought that by performing certain magical rites, they could aid the god who was the principle of life in his struggle with the opposing principle of death. They imagined that they could recruit his failing energies and even raise him from the dead. The ceremonies which they observed for this purpose were in substance a dramatic representation of the natural processes which they wished to facilitate; for it is a familiar tenet of magic that you can produce any desired effect by merely imitating it. And as they now explained the fluctuations of growth and decay, of reproduction and dissolution, by the marriage, the death and the rebirth or revival of the gods, their religious or rather magical dramas turn in great measure on these themes. They set forth the fruitful union of the powers of fertility, the sad death of at least one of the divine partners, and his joyful resurrection. Thus a religious theory was blended with a magical practice. Cornford, and Professor G. Murray have based the latest theory of the origin of Tragedy. It may at once be said that Sir James Frazer has not been able to make good his propositions, that magic is a stage prior to religion, that men began to dramatize natural phenomena, and to set forth the fruitful union of the powers of fertility, and the sad death of at least one of the partners and his joyful resurrection before they

had long been dramatizing human life, for in the course of this investigation it will be shown that religion is as early as magic and that the dramatizations of such as those just cited only make their appearance at a relatively late period, and long after dramas based on human life and its sorrows have been in vogue for generations. The Origin of Tragedy: Introduction - A discussion of the history of dramatic literature, debunking previous theories that have centered their attention on the rise of Greek Drama. Origin of Comedy - An examination of the development of Greek comedy from the Phallic processions of the Greeks.

Chapter 9 : Solar Myths, Tree Spirits, and Totems

Ellis, The Ewe-Speaking Peoples of the Slave Coast of West Africa (), pp. 47 seq. The period of gestation of a ewe is between 21 and 22 weeks, and the period of oestrus 24 hours. If not settled the ewe comes back to the ram in from 13 to 18 (usually 16) days.

The early adventurers observed that the aborigines practiced what they thought to be a hitherto unknown religion, having many weird rituals and ceremonies and requiring a grotesque regalia representing the supernatural animals and birds. This religion has since been identified as Totemism. Totemism was created in the pre-historic age by the fathers of organized society and improved as the mentality of the human race developed. When ancient hunting had ceased, the tribes formed themselves into fishing communes, out of which rose private property, social classes and slaves, thereby creating the custom of barter. This first transition of mankind occurred thousands of years ago in Europe, Asia and Africa. The records of these first human movements are given in stone on the Upper Nile and in the temples of India. It is hard to imagine in these modern times, when civilization is supposed to be at a high peak, that the Indians of the Northwest and other North American Indians, were so belated. The transitions of the human race are slow, they have many setbacks. Totemistic societies still function in many other parts of the world, as among the native tribes of Australia, Korea, and even in modern Japan. The functions of the Totemism of the Indians of the Pacific Northwest and, especially, the British Columbia, represent many aspects. The first Totemic Symbol was supposed by the ancestors of these tribes to have floated to their shores from some unknown source. On it were perched three crows to guide it through the troubled waters of remote seas. The Indians also believed that when their forefathers were first placed upon the earth it was essential that they should marry their kith and kin, but they later discovered that if they were to continue this practice their race would decay. This was arrested by forbidding the members of the same family to mate, being blood relations. From this sprung totemism, functioning with its clans and their many septs. Among the Haidas, the seat of the culture, there came into being the Sky People and the Ocean People. From the Ocean People sprang the creatures that live in the water: Blackfish Killer Whale, Codfish, Halibut, Salmon, Seal and Sea Otter, as well as many supernatural animals that were supposed to live beneath the sea. These latter are so grotesque that they seem to have stepped out of the preglacial ages of the dinosaurs. Around these symbols were created their culture and legends. They preserved them by carving them on their implements of daily use, p. Prior to the time when the Indians came in contact with the Europeans, there were no outside Totem Poles or elaborate carvings. These were only achieved by the advent of iron tools, the culture therefore reached its height between and Indian villages of British Columbia then became veritable forests of totem poles, there being from ten to fifty erected in each locality. After the culture slowly declined on account of the Indian Act of the Dominion, which governs Indian affairs, and which forbids Potlatch Gatherings. The Clergy also prevailed upon the Indians saying: Some of the tribesmen deplored the destruction of these relics of art. Many of the grotesque and hideous monsters of their imagination were saved by collectors and found their way to museums throughout the world. At present there is not an Indian settlement of the North Pacific Coast that can show much of its former splendour. There are various kinds of Totem Poles, they can not all be treated fully in this book: Family poles, Tribal Totems, and House Posts. The latter are used to support the heavy beams in community or private houses. Tribal Totem Poles are the mythological history which would embrace forms of genealogy, charms, evil spirits, legends and witchcraft. This passing of the inheritance to the nephew, may at first glance, appear an injustice to his son, but when we take into consideration the fact that primitive people simply do not recognize male parentage, tracing all their genealogies through the female side, it is not an unreasonable arrangement. The carving and erection of a totem pole was a very complicated and expensive undertaking, the carving alone, in some cases, costing as much as two thousand dollars and requiring months of labor. The carving of a Totem Pole for the deceased was generally looked after by the brother, in the interests of the nephew. The brother would p. This wood endures the elements longer than any other native timber. The neighboring tribes would then be invited to a potlatch which would last from two to three weeks. Food would

be supplied to the guests. A great feast gift feast would take place accompanied by many dances and ceremonies and a general jollification. Useful presents would be distributed. In modern times it might be a blanket, a stove, a sewing machine or money. To each of the invited guests such enormous amounts would be given that the tribe or family would often be impoverished and become public charges. The mythological art of the North Pacific Coast Indians is one of the most grotesque and beautiful of any of the native tribes of the North American Continent. The symmetrical lines and circles add tone throughout. One wonders how the primitive mind was capable of finding so many ways to add harmony and balance to each curve. Here and there was added the ever-seeing eye, it was carved or painted on utensils or tools or in the many different designs, for did not the eye have to see what was to be accomplished? Some of the eyes, including the human eye, are inserted in the body of the figure. The small wooden, and more especially the slate Totem Poles, are also remarkable on account of the fantastic overlapping methods applied to each symbol without destroying its identity, but more often adding interest at some spot that at first seems to portray no significance. A cunning twist in the carving makes it perfect. Supernatural beings are always cut in such a way as to expose the tips of their ears, signifying that they lived as people on earth when it was in semi-darkness, before the light burst forth from the heavens through the aid of the Young Raven. The transition of the primitive aboriginal from a state, of cannibalism and barbarism to the democracy of the white man has been such a severe shock that they have lost a generation of activity. It is only of recent years that they have become interested enough in themselves to carry on the arts and crafts of their fathers. The older people have kept the fires of memory burning by telling the deeds of the past to the younger generation, thereby stimulating the desire to carve again, but this time, up to the present, only to the extent of making small wooden totem poles for strangers who visit their villages. Most of the totems purchased are a mere confusion of carving, one object on top of another, giving the totem no special significance. To obtain a story pole with the story, would be almost impossible as it would be beneath the dignity of a Chief to carve and sell his own coat-of-arms. Other Indians would be ridiculed should they attempt to exploit the crest of another. The only one who is allowed to exercise that privilege is the reputable professional carver, retained to carve for the members of the tribe.